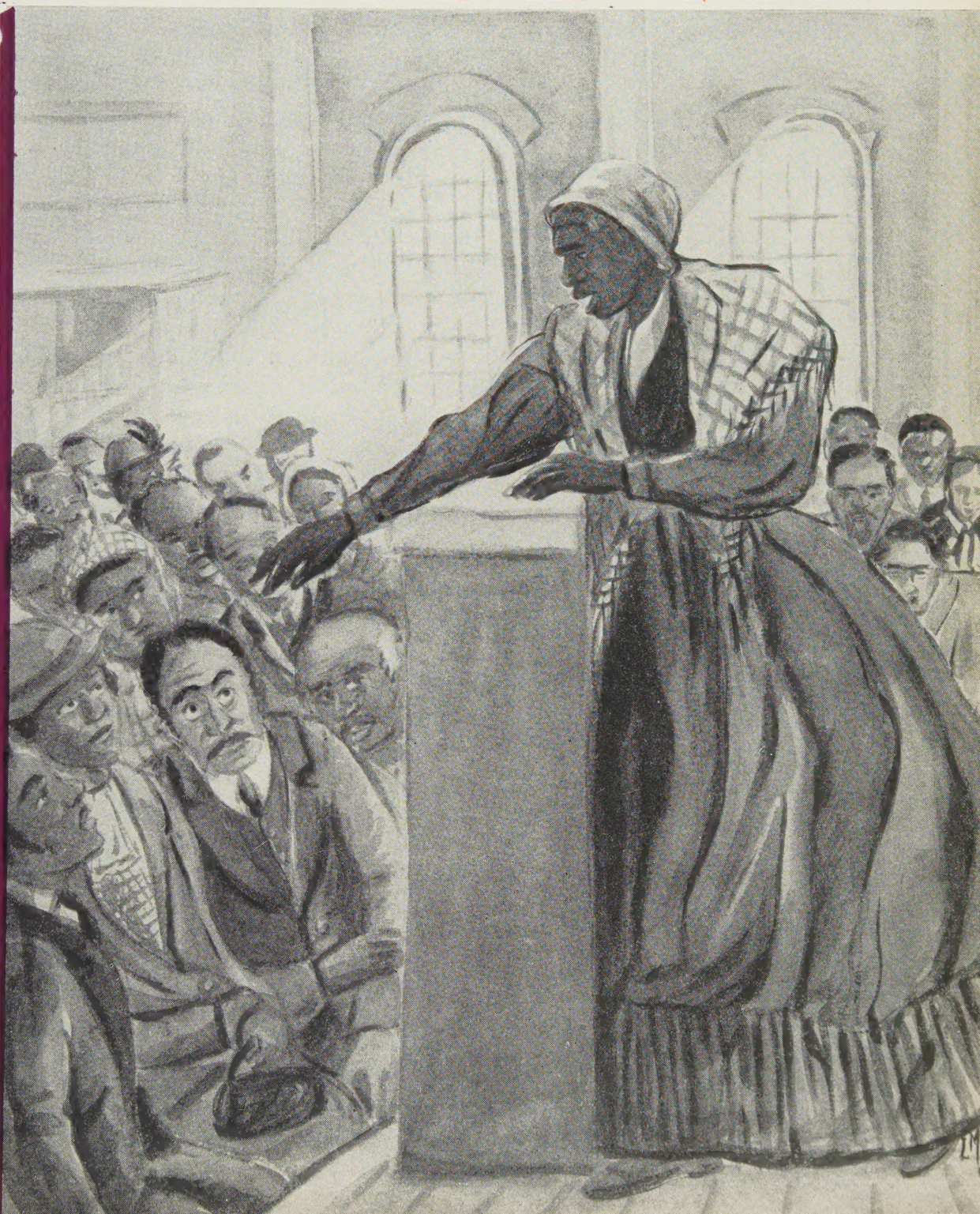


THE NEGRO HISTORY BULLETIN

NOVEMBER
1941



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QUESTIONS ON THE OCTOBER ISSUE
BOOKS ON THE NEGRO IN NEW YORK
BOOK OF THE MONTH

SOJOURNER TRUTH

SOJOURNER TRUTH was born between 1797 and 1800, the slave of a Dutch master in Ulster County, New York. She did not become free until 1828, one year after all the slaves in the state of New York were emancipated. She was called Isabella until she gained her freedom. Then she tells us she asked God for a new name—Sojourner because of her many wanderings and Truth because she was to preach the truth about slavery.

Shortly after her liberation she began her travelling career as an abolitionist. She developed into a noted antislavery lecturer and stood on many occasions side by side with Frederick Douglass.

Harriet Beecher Stowe said of her, "I never knew a person who possessed so much of that subtle controlling power called presence as Soujourner Truth." Wendell Phillips said that he had known a few words from her to electrify an audience and affect it as never he saw persons affected by another.

Sojourner continued her work in the cause of abolition until the war in 1861. She made several visits to the White House to request President Lincoln to enlist free colored men of the North in defense of the Union. Shortly after, Lincoln and Congress gave their consent, and Negro soldiers North and South were fighting for their freedom.

In 1861 she went to Washington to care for the wounded troops and assist the newly emancipated slaves. She continued travelling in behalf of her people in twenty-two states, lecturing in churches, conventions and nearly every important meeting in her quaint and witty African dialect.

She was a zealous advocate for the enfranchisement of women.

The narrative of her life appeared in five editions, the first of which was published in 1850. This was written by an anonymous biographer, but it contained so many quotations attributed to her that she is entitled to a place among the makers of slave narratives. Her narrative was an extraordinary contribution to antislavery literature.

She sold her narrative and photographs as a means of support. Many of her photographs bear one of her characteristic sayings, "I sell the shadder to support the substance." During one of her visits to the White House to see President Lincoln, she presented him with one of her photographs, "a black face on a white back," she said, then she asked him for his photograph on a green back, and he gave her a ten dollar bill.

Her eventful life closed November 26, 1883. Speaking of her death which occurred at Battle Creek, Michigan, where she spent her last years, the *Detroit Post and Tribune* said, "The death of Sojourner Truth takes away the most singular and impressive figure of pure African blood that has appeared in modern times. If one were called upon to name the most spectacular and picturesque person whom we have produced, one would probably think first of Sojourner Truth."

CATHERINE A. LATIMER

FREEDOM AND EDUCATION IN NEW YORK

MANY years ago Negroes were held as slaves in New York City. It was even necessary in the year 1785 for reformers to organize a society to free them. Many of these friends were Quakers. As slave owners the Quakers were the first to agitate for the abolition of slavery in New York. The Quakers were a "Christian spirited" people. They had at last come to believe that it was un-Christian to hold human beings as slaves. Other slaveholders did not yet regard the slaves as human beings. They called them "chattel," and sold them as one would sell horses or cows. By 1774 there was only one Quaker slave owner left in New York; and by 1787 he, too, had freed his last slave.

The name of the organization was "The Society for Promoting the Manumission of Slaves and Protecting such of them as have been or may be Liberated." John Jay was the first president, and Alexander Hamilton its first secretary. Many held in bondage were set free by these kind people, but not until 1809 were freed slaves recognized as real persons. Then they were allowed to receive and own property, clothes, houses and furniture, as everybody else. Their marriages, too, were then considered legal. The former slave owners were for the most part ready to take advantage of the freed slaves. Another important thing the Society did was to investigate complaints of persons who were held as slaves illegally in New York.

Perhaps you may wonder about the interest in freeing the slaves at just that time. You will remember that about the same period the American colonies' fight for freedom had rocked the foundations of two great nations. Washington, Jefferson, Madison, Patrick Henry, and Alexander Hamilton spoke up strongly against slavery. They knew what bondage or servitude was either to a nation or an individual. Patrick Henry, who was always an apostle of freedom, said, "Is it not amazing that at a time when the rights of humanity are defined and understood with precision, in a country above all others fond of liberty, that in such an age and in such a country we find men . . . adopting a principle as repugnant to humanity as it is incon-

sistent with the Bible and destructive of liberty?"

Although the Manumission Society was formed as far back as the year 1785, today we are still reaping benefits from it. Two years after its formation, the Society realized that the freed slaves, and especially their children, needed education in order to become intelligent citizens. To help them the Society opened the first African Free School in New York State on November 1, 1787.

Do not imagine that there were no schools at all in New York City. There were many common schools, as they called them. The laws of the State allowed anybody of school age to attend. But because of prejudice against the Negroes, all sorts of obstacles were put in their way.

Although the colored people had their African Schools, things did not work out too well for them. During the year 1858, New York State spent nearly four million dollars toward the education of the white boys and girls and only about eleven thousand dollars for the Negro children. Besides that, the black children had old, tumble-down school buildings, in ugly neighborhoods, while the white children had large, new buildings with everything up to date.

Even in those days, the Negroes had a friend or two who spoke up for the right. The *Tribune* wrote against the unfairness of it all. An inquiry showed that in proportion to their number more Negro boys and girls attended school than did the white ones. Of course, as a result they became better boys and girls and raised the standard of their community.

When things seemed to be getting along pretty well at school for the colored children, suddenly some people with power in their hands ordered the African Free Schools transferred to the Public School Society. There were a few reasons for that move, but not good ones. They claimed that it was done to save money. Things like that happen even today. The children and their parents became disgusted after a while, and attendance at school fell off. That transfer took place in the year 1834.

(Continued on page 47)

THE NEGRO IN NEW YORK

SLAVERY in New York had a good start under the Dutch about 1650, and the English who took over the country in 1664 stimulated it. By 1700 there were 6,000 slaves in a total population of 40,000; but by 1800, a century later, the Negro population of New York City, where this element was most numerous, was only one-tenth of the entire population. These Negroes soon tired of slavery and tried to destroy it by an insurrection in 1712. The trouble started with the slaves brought from the Coramantee and Peppa tribes in Africa. They set fire to the house of Peter Van Tilburgh and fought away those who came to put out the fires. To crush the spirit of insurrection in 1712 the government hanged one Negro in chains while alive, broke another on the wheel and burned two to death. A law of 1712 provided that three justices with five freeholders and without a jury could sentence a slave to death in such a manner as they thought best. In 1741 when another riot broke out, the government took more drastic measures when it burned fourteen Negroes to death, hanged eighteen and transported seventy-one. In this case Negroes were implicated with whites who urged them to burn the fort, the houses of the town, and kill the whites. Four whites were executed, and some were driven from the colony.

When the slaves discovered that they could not free themselves by killing their owners and burning their homes they had to find another way to liberty. As the colonies expanded toward the back country and often had to find overland routes to Canada, the slaves learned to escape across the frontier and become free. As early as 1705 the New York Assembly enacted a law that a slave found forty miles north of Albany without his master should be put to death, but the owner would be paid by the colony for the slave. In each town a "common whipper" was provid-

ed by law to punish slaves, and he received three shillings for each slave that he flogged. The laws for the control of slaves were very much like those in New England.

New York, however, was not to be a regular slaveholding state. Soon there appeared persons who took steps to improve the condition of the slaves and to help them to work their way to freedom. In 1704 Elias Neau, a Frenchman, opened in New York City a school for Negroes. The city officials wanted to close the school in 1712 when it was said that students from this school had something to do with the insurrection in the city that year, but this could not be proved, and Neau continued with his work. During these years also some efforts were made by missionaries of the Society for the Propagation of the Gospel in Foreign Ports to teach Negroes religion, but they had to sit in special pews or in the galleries of the churches.

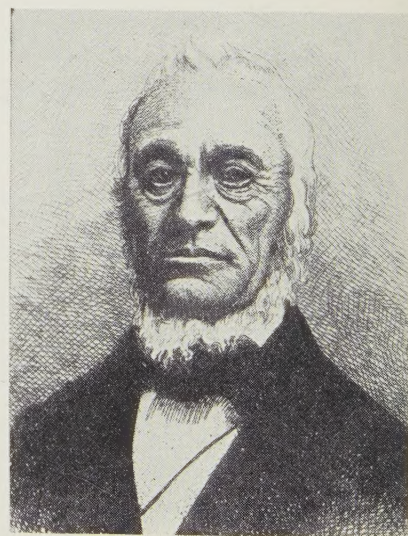
Yet slavery did not gain much ground in the state of New York itself. There were those who were interested in trading in slaves, bringing them to this country to be sold to other colonies but not especially to make New York a slaveholding state. The plantations were not like those farther south where it was thought that many slaves were needed for labor in producing tobacco and corn. In New York Negroes served at various tasks, and a few entered higher pursuits.

When the American Revolution came and men insisted on the freedom of white men there were those like Alexander Hamilton who believed with Thomas Jefferson that Negroes also should be free. Many Negroes from New York, like Pompey, who showed Anthony Wayne how to take Stony Point, and others fighting at Points Bridge and against Burgoyne, helped to win the independence of this country. In 1780 New York and New Jersey prohibited the introduction of slaves from Africa. In 1785 there

was organized in New York with John Jay as president and Alexander Hamilton as secretary the New York Manumission Society. They tried to free Negroes who were unlawfully held in bondage, to exercise guardianship over their children, to supervise their education and to find employment for them. This society joined with others in 1794 to organize the American Convention of Abolition Societies for united, spirited action against slavery throughout the United States.

With such opposition to slavery in the state the system had to go. In 1799 New York passed a law providing for the gradual abolition of slavery and New Jersey followed her example in 1804. In getting rid of slavery gradually the people hoped not to turn loose at one time more slaves than could be prepared beforehand to live independently as freemen. But in 1817 New York provided by law for the freedom of all slaves by 1827. It required time for the system to be destroyed with all its vestiges. Sojourner Truth was one of the victims who came out of it to help to deliver others who, like herself, had been unlawfully held.

When slavery finally passed away in New York the idea of col-



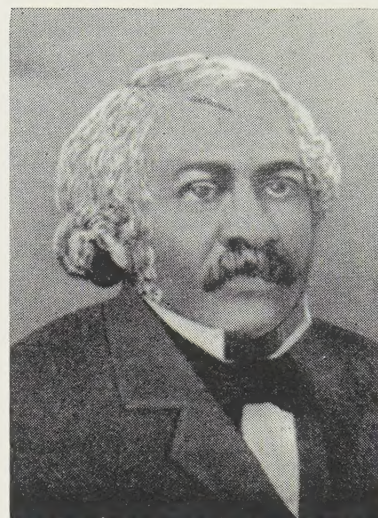
WILLIAM GOODELL

onizing the freedmen in Africa received much support. Many of those who favored emancipation did not want the freedmen to remain here among the whites. Persons with this idea met in Washington in January, 1817, and organized the American Colonization Society. Its agents then authorized state organizations to assist in carrying out this plan. There was organized in the state the New York Colonization Society, and it played a conspicuous part in sending Negroes to settlements in Liberia and supporting them there. This New York organization is still in existence, but in recent years it has directed its efforts mainly toward im-

an antislavery advocate. Arthur and Lewis Tappan, rich merchants in New York, so stimulated the abolition effort by generous contributions to the cause that the colonization procedure seemed lukewarm.

The Negro leaders were on hand to do their part against colonization and for the advancement of freedom. Dr. James McCune Smith, a successful physician and a convincing lecturer in behalf of freedom, was playing his role intelligently. Samuel Ringgold Ward, one of America's greatest orators, had escaped from Maryland to be active in the state in the pulpit and on the platform. Charles Bennett Ray was keeping the Underground Railroad busy through the cooperation of fearless white friends. Frederick Douglass, another fugitive from Maryland, and the greatest among them, had established himself with a newspaper in Rochester from which he was giving deadly blows to slavery.

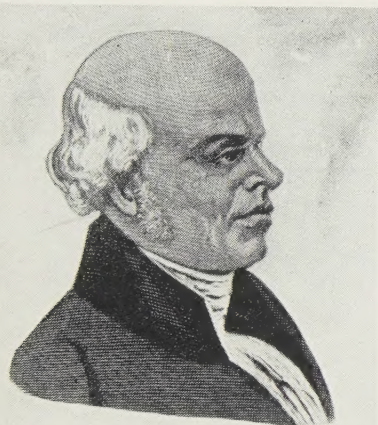
During these years the Negroes in New York were making some social gains. They tired of sitting in the Negro pew and set up churches of their own. The Abyssinian Baptist Church was organized there by Thomas Paul in 1809, and others of this faith followed. In 1818 was established St. Philip's Church from which Peter Williams preached abolition until he was silenced by the pro-slavery Bishop Onderdonck. The African Methodist Episcopal Zionites set up an independent church in New York in 1796 and established so many others like it in other parts of the country that they could organize on a national scale in 1821, and in 1822 made James Varick their first bishop. They had thus followed the example of the African Methodist Episcopal communicants who had separated in protest from the St. George's Methodist Church in Philadelphia in 1794 and in 1816 had sufficient churches of the same faith, some of them in New York, to reach national status with Richard Allen as their first bishop. The First Colored Presbyterian Church emerged in 1821 and later took the name of Shiloh. There were other



JAMES McCUNE SMITH

churches which maintained their connection with the Negroes by making special preparation for them. These churches developed slowly but surely and became sufficient unto the needs of the Negroes of New York. They supplied opportunities for social advancement—for education and for business, and for a platform for protest against wrongs.

The struggle for education was not so simple as that for religion. As education became more modernized it became more costly. The Negroes of New York, however, early had the assistance of the New York Manumission Society which



JAMES VARICK

proving education in Liberia. Jackson Davis is its president.

The colonization idea, however, grew less popular and ceased to be effective as time tended to convince the Negroes and their white friends of the fact that colonization was more of an effort to get rid of those considered as undesirable free Negroes than an effort to help them to do something for themselves. About 1831 William Lloyd Garrison's idea of instant emancipation began to grip the friends of Negroes in New York, and the Negro leaders themselves became more fearless. Gerrit Smith, a white man, who first embraced the colonization idea and spent much time and means in trying to relieve free Negroes by settling them on lands in counties of southeastern New York, became



HARRIET TUBMAN

in 1787 established what is known as the African Free School. This school developed into a graded system under a white principal, C. C. Andrews. In 1820 it was necessary to erect a building large enough to accommodate 500 pupils. They were then studying reading, writing, arithmetic, geography, astronomy, navigation, advanced composition, plain sewing, and knitting.

In 1832 white teachers were replaced by Negro instructors. Since 1812 when the Negroes organized to raise a fund to maintain a free school they had been doing something to educate themselves and had three other colored schools. In 1834 in order to secure more financial support the African Free Schools were transferred to the Public School Society of New York. Because of the lack of supervision, the unwisdom of reducing the schools to a primary level and the race riots of the thirties the attendance decreased from 1400, and the schools declined. Yet, as many as 3,393 Negro children were in attendance in 1850. Then followed the effort to make these schools a part of the city system, and by 1853 they were transferred to the New York Board of Education. The grammar grades were added, and a normal school was set up.



CATHERINE FERGUSON

Even thereafter, however, some of these schools suffered from the shift of the Negro population. The Negroes of New York City used to live far downtown, and they have moved upward on the Island until they have reached their present position.

Such progress as was made was possible to some extent because of what the New York Negroes had learned to do for themselves. When they emerged from slavery some of them decided that they would not remain as menials. Many of them arose to a higher level of making a living. The foreigners pushed the Negroes out of mechanical pursuits and mobbed Negroes who competed with them. There were terrible riots in New York from 1834 to 1836, about twenty-five. Yet in 1850 there were among the Negroes of New York City 2 architects, 4 bakers, 3 barkeepers, 122 barbers, 1 blacksmith, 21 boardinghouse keepers, 28 boatmen, 33 butchers, 39 carmen, 12 carpenters, 8 cigar makers, 7 clerks, 107 coachmen, 2 confectioners, 95 cooks, 7 coopers, 9 doctors, 3 druggists, 24 farmers, 7 gardeners, 1 gunsmith, 2 hatters, 11 hostlers, 5 inkmakers, 3 jewelers, 1,144 laborers, 4 lawyers, 434 mariners, 15 marketmen, 2 mechanics (general), 3 merchants, 21 ministers, 24 musicians, 4 painters, 4 printers, 808 servants, 12 sextons, 23 shoemakers, 44 stewards, 1 student, 23 tailors, 8 teachers, and 207

in other occupations not recorded.

Some of these Negroes deserve special mention for what they accomplished in the economic sphere in spite of handicaps. Austin Steward as a business man accumulated considerable property in Rochester. Thomas Jennings succeeded in real estate in New York City. Joseph C. Cassey and William Platt became enterprising lumber merchants in Western New York. Henry Topp came forward as a leading merchant tailor in Albany. Henry Scott of New York City founded and promoted for a number of years one of the most successful pickling establishments in that metropolis. Along with him arose Thomas Downing, a caterer, and Edward V. Clark, a prosperous jeweler. Other Negroes were building churches, establishing schools, and editing newspapers and thereby promoting the general interests of the people of color.

Certain Negroes had advanced along unusual lines. Negro actors had started a theatre in the African Grove and were staging Shakespeare as early as 1821. Numerous other histrionic efforts followed. Thomas Molineux distinguished himself in fistic combat and then went to England for more prominence. Ira Aldridge, looking for



HENRY WARD BEECHER



HARRIET BEECHER STOWE

an opportunity on the stage, left this unpromising part for honors on the European stage. Catherine Ferguson, while serving as a cake baker to the select started the Sunday School movement in Manhattan. Patrick Reason impressed his worth upon the public as a unique engraver. Charles L. Reason, his brother, arose to the stature of a poet. Reason was at first a teacher in the African Free Schools and while thus engaged used his means for advanced education. He became principal of the Thomas Street School. He helped Negroes to assist in their own education by organizing the New York Society for the Promotion of Education among Colored Children. He advanced from his first position to a professorship of Belles Lettres at New York Central College in Cortlandt County, open to the education of all races. After serving there two years he went to the headship of the Institute for Colored Youth in Philadelphia; but at the end of three years he returned to New York as principal of School No. 6, and thereafter he taught in the city the remainder of his life.

With such achievements the Negroes became bold enough to ask for many things which others did not care to grant them. For example, the Negroes by custom were not allowed to ride on the street cars of New York City. When they undertook to ride they were put off. One Negro, however, took his case to court and the judge decided in his favor. Yet the Negroes were afraid to ride even after this favorable de-

cision. However, there came to the city in 1847 to succeed the departed Theodore S. Wright a fearless leader of the Shiloh Presbyterian Church, J. W. C. Pennington. One day in 1855 he told the members of his congregation that he was going to exercise his right as a free citizen by riding on the street cars that day and they should do likewise. He did, but he was put off. He took the matter to court, and the judge gave again a decision in favor of equality for all races on the street cars. Thereafter the Negroes rode without being molested.

This same church was later pastored by Henry Highland Garnet, who was more fearless than Pennington. Garnet, along with Alexander Crummell and Thomas S. Sidney, was driven away from the

academy in Canaan, New Hampshire, by a mob which objected to teaching Negroes there, and Garnet had to finish his education under Beriah Green at Oneida Institute. Garnet became the pastor of a church in Troy and also taught school and edited there a paper, *The National Watchman*. In 1843 he delivered at the annual convention of colored leaders in Buffalo a stirring address in which he, following David Walker, urged those leaders to call upon the slaves to rise up against their masters, kill them off, and thus set themselves free. Frederick Douglass, at that time winning the ear of the thinking Negroes, urged that the matter be tabled. He believed that such a radical declaration would do the Negroes more harm than good. The

white friends of the free Negroes in the North would thereby be lost, and the torments of the slaves in the south would be increased for precaution and intimidation. Some years later Garnet's address was published by John Brown, who suffered martyrdom in his attempted insurrection in 1859 and lies buried at Lake Placid, New York.

The free Negroes of New York at this time were especially anxious to secure the support of influential whites in changing the law for voting. Up to 1821 the free Negroes of the state had voted as did any other citizens, but at that time the Constitution was so revised that only Negroes owning a certain amount of property could vote. The free Negro leaders protested against this injustice through their



JOHN BROWN MONUMENT AT LAKE PLACID, N. Y.

Political Association of which Thomas Jennings, a real estate dealer, was president; Henry Sipkins, vice president; and Charles L. Reason, secretary. The Legislature, however, would not change this law, but in 1840 it provided for trial by jury for persons accused of being fugitives from slavery and the next year deprived slaveholders of the right to bring slaves into the state for nine months. The fight for suffrage, however, was intensified by support from such leaders as Samuel E. Cornish, James McCune Smith, J. W. C. Pennington, Philip A. Bell, and Charles Bennet Ray. In 1846 when the constitution was again revised the convention retained the old law requiring Negro voters to own a certain amount of property when others did not have to meet this requirement. The Negroes put up such a fight that the convention had to refer the matter to voters at the next election. The proposal was defeated, although it had the support of Horace Greely through the *New York Tribune*.

The cause of the Negro was gaining ground, however, for the friends of freedom tended to increase. Horace Greely was opposing the Mexican War which, he said, was to gain slave territory. Garrison continued to win followers in New York through his agitation on the platform and his widely read *Liberator*. In New York City was set up too another such journal, *The Emancipator*, and there appeared also *The Anti-Slavery Standard*, edited by Nathaniel P. Rogers and his coworkers. Arthur and Lewis Tappan attacked slavery through the American and Foreign Anti-Slavery Society. Henry Ward Beecher was growing bolder in helping fugitives to free soil and aiding the fight for freedom in Kansas. Harriet Beecher Stowe, his sister, had delivered a terrible blow to slavery in publishing *Uncle Tom's Cabin*. William H. Seward, the anti-slavery Governor of New York, had come out for the higher law which stood above the pro-slavery laws passed by Congress.

The Civil War came as a climax of the agitation against slavery. The slaveholding section had so widely diverged from the free section in things economic and social that division was inevitable. Negroes like Frederick Douglass, of Rochester and the Rev. J. W. Loguen, of Syracuse, now had the opportunity to give slavery a new blow by recruiting Negroes to fight in the Union army. Two of Douglass's sons served in the ranks during the Civil War. Others came to the front to fill up the regiments opened to Negroes. Harriet Tubman served as a nurse and a spy. Sojourner Truth helped to care for wounded soldiers and to relieve the distresses of the freedmen in the camps. When the situation became critical during the year 1863 and larger numbers of white men had to be called to the colors much feeling against Negroes was manifested by those who considered the question of slavery or freedom the cause of all this sacrifice. The Irish in New York City, long competing with Negro laborers, became hostile to the race and started bloody riots in which many Negroes lost their lives. Finally Abraham Lincoln's Emancipation Proclamation had its effect, the Union armies arose from defeat to victory at Appomattox, and the Thirteenth Amendment sealed the fate of bondage.

After the general emancipation the Negro tended gradually to become a part of the social order without great difficulty. It could not be done immediately in spite of the fact that laws restricting the Negro tended to pass away one by one, and others were swept away by the operation of the Fourteenth and Fifteenth Amendments. Negroes were admitted freely to schools open to all when by a law of 1873 the exclusion of a pupil from any school because of color was prohibited. The colored schools, at first transferred to the Board of Education of New York, were disestablished, but some did not desire that the Negro teachers should follow their pupils into the new system. An effort was made to keep

them out, but an amendment frustrated the plan. Other Negro teachers have gradually found their way into the system, and in recent years the number has tended to increase.

In religious matters the Negroes in full freedom rapidly withdrew from white-controlled churches and established their own houses of worship until today few Negro communicants do not have an independent status. The modernized plants like those of the Abyssinian Baptist Church, the St. James Presbyterian Church, the St. Mark's Methodist Church, the Mother A. M. E. Zion Church and the St. Philip's Protestant Episcopal Church are cases in evidence.

Employment, the means to make a living, has always been a problem for the northern Negroes in the cities where trades-unions exclude persons from the higher pursuits solely because of their color. Yet the Negroes have found some way to exist. At first they had to work at menial tasks which foreigners did not take kindly to—drudgery. But some went to sea to serve on vessels in various capacities, a few with education became clerks in business establishments, several Negro reporters found employment with newspapers, a small number went on the stage and made an impression as musicians and actors who brought the public something



THE EARLY THEATRE



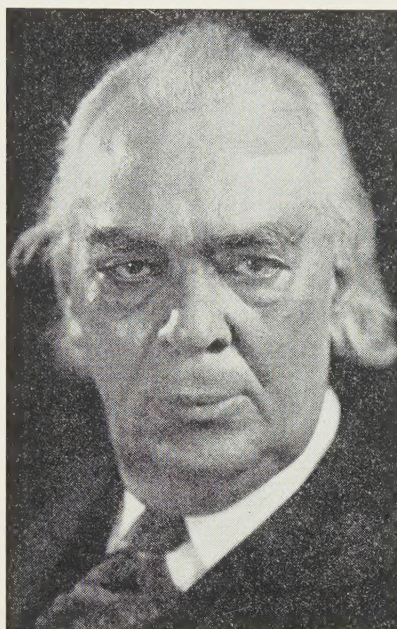
CHARLES S. GILPIN

new. When the South after 1880 began to emerge from post Civil War depression many of such actors found it profitable to tour that section after duly entertaining audiences in New York. In those early days there operated from New York as a center Negro actors and actresses from other parts—Sam Lucas, the entertainer, Billy Ker-sands, the comedian, James Bland, the song writer and author of “Carry Me Back to Ole Vir-ginny” and many others of less fame. Of Cole and Johnson, Wil-liams and Walker, S. H. Dudley, Miller and Lyles the public has many memories. Later appeared on the stage there Charles S. Gil-pin, Richard B. Harrison, and Paul Robeson. “Bojangles” Robin-son, the dancer, Duke Ellington, the creator of new “jazz,” and W. C. Handy, the discoverer of the “blues,” represent a still larger group of those who have succeeded in various spheres.

Here and there too some Negroes in New York began to make a head-way in business. *The New York Age*, emerging from *The New York Freeman* in 1884, has been a busi-ness of standing for more than half a century. *The Amsterdam News*, a progressive journal, is of more re-cent origin. John B. Nail acquired considerable property in the city. Madame C. J. Walker became wealthy from the manufacture of toilet articles. Philip A. Payton

made a splendid showing in real estate. Watt Terry was once a figure in the same line.

For the average Negro in New York City the problem of earning a living has been taken up recently by various agencies. The Negroes themselves have organized trades unions to combat those that operate against the race; but, with the exception of the Sleeping Car Port-ers, directed by A. Philip Ran-dolph, they have not accomplished much. The National Urban League, founded by George Edmund Haynes, now directed by Eugene



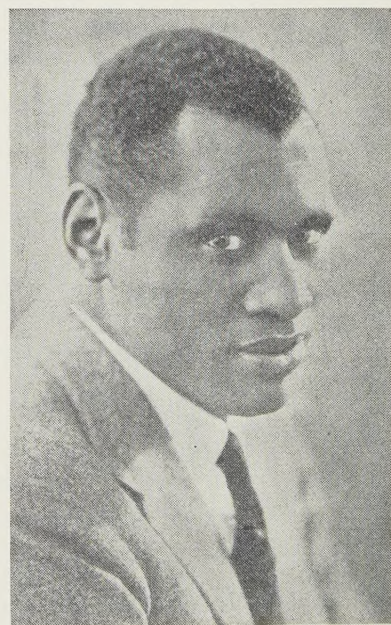
RICHARD B. HARRISON

Kinckle Jones, has undertaken to open new avenues of employment to Negroes and to provide for them ease and comfort in the positions in which they serve. Branches of this organization function in most of the large industrial centers.

In politics in New York the Ne-groes have been unusually success-ful, probably more so than in any other place in the country with the exception of Illinois. Early the Negroes in New York learned to divide their vote, and some persons of the race have always shared the spoils regardless of the party in power. This is evident from the number of Negroes like E. A. John-son, Francis Ellis Rivers, James E.

Stephens, William T. Andrews and Daniel Burrows who have been elected to the state legislature. John Clifford Hawkins, once a mem-ber of the state legislature, became alderman of the city; and likewise served also Fred Moore and George W. Harris. Ferdinand Q. Morton has long served there as Civil Serv-ice Commissioner. Charles W. Anderson, the collector of Internal Revenue, figured also in other prominent positions. Charles E. Toney and James S. Watson have been twice chosen as judges. Fran-cis E. Rivers and Eunice Hunton Carter have been assistants to Dis-trict Attorney Thomas E. Dewey. By appointment Hubert T. Delaney is serving as Tax Commissioner for New York City, Jane Bolin as Judge of the Court of Domestic Re-lation and Myles A. Paige as Judge of the Court of General Sessions. Lester Walton, of New York, is now the United States Minister to Liberia.

The rise of the National Associa-tion for the Advancement of Col-ored People with New York City as its base of operation has tended to enlarge the domain of freedom and opportunity for the Negro. James Weldon Johnson once served this organization as secretary, and Dr. W. E. B. DuBois edited for a quarter of a century its official or-



PAUL ROBESON

gan, *The Crisis*. Walter White is its present executive, and his efforts are supported by field agents and workers in branches throughout the country.

The welfare of Negroes has been advanced by several uplift agencies. William H. Hunton and J. E. Moorland, succeeded by Channing H. Tobias, greatly stimulated from New York the construction of modern Young Men's Christian Association buildings for colored men in most of the large cities of the country, with the structure in New York City under H. K. Craft as the most outstanding. From this city too all but similar establishments for colored women at various points have been set up by the Young Women's Christian Association for which Mrs. Cecelia Cabaniss Saunders has conducted the one in New York to the great satisfaction of the public.

While not the native home of many other successful Negroes, New York has been the door of opportunity through which they have reached success. On this roll of honor belong such writers as Rudolph Fisher, Eric Walrond, Zora Neale Hurston, and Jessie Fauset; such poets as Langston Hughes, Countee Cullen, and Claude McKay; such musicians as Will Marion Cook, Harry T. Burleigh, William Grant Still, Catarina Jarboro, Paul Robeson, and Marian Anderson; such artists as Aaron Douglass, Augusta Savage, and Richmond Barthé, and others too numerous to be listed. With these should be mentioned also the late John E. Bruce, the historian, and Arthur A. Schomburg, the bibliophile, who collected and made available to the public the valuable collection which bears his name and is now administered by the well known curator, Dr. L. D. Reddick.

The spiritual life of New York City has been elevated by efforts of outstanding ministers who have served the people in recent years. Among these should be recorded the late Dr. William H. Brooks, once stationed at the St. Mark's Methodist Episcopal Church, Bish-

op L. H. King, recently elevated from the same post; the late Bishop James W. Brown, for a long time the great force at the Mother Zion Church, the late Dr. W. W. Brown at the Metropolitan Baptist Church; Dr. William Lloyd Imes at the St. James Presbyterian Church; Rev. Shelton H. Bishop at St. Philip's Church; Dr. F. A. Cullen at the Salem M. E. Church; Dr. George H. Sims at the Union Baptist Church, and Dr. A. Clayton Powell at the Abyssinian Baptist Church. The work of Father Divine has stirred up more interest in New York City than that of any Negro there since the fall of Marcus Garvey and the collapse of his Back-to-Africa movement.

The New York State Colonization Society

As early as 1816, there were in the United States about 200,000 free Negroes, whose presence was especially disturbing to those who regarded the Negro as a "problem." In an attempt to rid the country of this part of the population, the American Colonization Society was founded, on January 1, 1817, in Washington, D. C., for the purpose of sending American Negroes to settle in Africa. While some members of the Society were sincerely interested in the welfare of the freed men, and thought such a movement would be to their advantage, those who were interested



"THE SHOO FLY REGIMENT," COLE AND JOHNSON



WILL MARION COOK

in maintaining slavery in the United States wished to strengthen that system by having all the free Negroes leave this country. Territory was therefore purchased on the west coast of Africa, and Negro colonists from the United States began to emigrate to what is now the republic of Liberia.

The New York State Colonization Society was one of several organizations formed in various states to extend this work of colonization by sending out settlers.

Hardly any Negroes in the North were in favor of the African colony, but some of them, when much oppressed, thought it was advisable to leave this country for a more desirable home. Among the prominent Negroes who supported the idea of colonization were James M. Whitfield of New York, Martin R. Delany of Pittsburgh, and John B. Russwurm, who later became governor of one of the settlements in Liberia.

Most Negroes, however, including the great leader, Frederick Douglass, were opposed to the idea regardless of where the Negroes

on condition that they emigrate.

In January 1839 a large public meeting held in New York unanimously protested against the program of the Colonization Society. Similar meetings were held in Philadelphia, Washington, Baltimore, Providence, Boston, and in cities and towns throughout the free States. Most Negro Americans had no desire to be uprooted from the only land which they had ever known—the land enriched by their sweat and blood—and be transplanted amid the dangers and hardships of a strange land far across the sea, leaving behind them the fruits of their labors to be enjoyed solely by their former oppressors, while large numbers of their brothers continued to toil here as slaves.

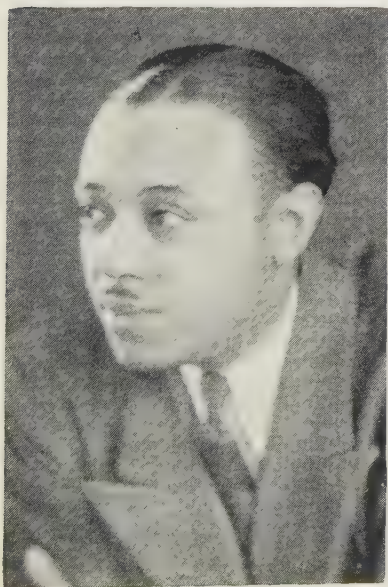
In 1896 the New York State Colonization Society announced that it had long since given up its original purpose of carrying out any scheme of colonization as such, and devoted its efforts to "such educational and practical questions as might best serve the higher interests of the youth in that republic" [of Liberia]. It was in 1847 that Liberia had become an independent nation. This local society is still in existence. Jackson Davis is its president.

MELVA L. PRICE



HARRY T. BURLEIGH

were to be colonized. They said, "Here we were born; here our fathers fought, bled and died for this republic; and here we intend to stay." These opponents were not impressed by a report of the Board of Managers of the New York Society, which praised Liberia as a land of "opportunity for the Negro race, to be improved by its most advanced members, the Negroes of the United States." Between 1820 and 1852 fewer than 8,000 settlers were sent out by the American Colonization Society, and nearly half of this number were slaves who had recently been freed



WILLIAM GRANT STILL



CLAUDE McKAY



NOVEMBER CALENDAR TO COLOR
 (HARRIET TUBMAN LEADING THE WAY TO FREEDOM)
 — LOIS M. JONES —

CHILDREN'S PAGE

November Calendar to Color

This month's calendar pictures Harriet Tubman "leading the way to freedom."

She is wearing a dark blue coat, a brown and black striped skirt and a blue and brown plaid kerchief on her head. Her knapsack is brown.

The woman behind her wears a green and purple shawl, white blouse and grey skirt. Color her bandana red.

Color the man's suit brown and his hat black. The little boy wears a yellow shirt and blue trousers. The people in the rear may wear garments of grey or blue.

The sky is a medium tone of blue and the stars are yellow. Color the tree and pathway brown and the grass and hillside a soft green. All complexions are brown. The shoes may be black.

Tone the calendar yellow and proceed to do the lettering and dates in black. The following birthday dates may be in red:

NOVEMBER 3: William Cullen Bryant, liberal-minded poet, born, 1794.

NOVEMBER 7: Elijah P. Lovejoy, the abolitionist, killed by a pro-slavery mob at Alton, Illinois, 1937.

NOVEMBER 9: Benjamin Bannaker, Negro inventor and astronomer, born, 1731.

NOVEMBER 11: Elihu Embree, Tennessee emancipationist, born 1782.

NOVEMBER 11: Bishop William Meade, preacher to Negroes in Virginia, born 1789.

NOVEMBER 17: Behanzin, king of Dahomey, made his last stand against the French in defense of his native land, 1892.

NOVEMBER 17: Henrique Dias, distinguished Negro general, won a decisive battle against the Dutch in Brazil, 1636.

NOVEMBER 17: Stephen S. Foster, abolitionist, born, 1809.

NOVEMBER 25: Andrew Carnegie, philanthropist, born, 1835.

NOVEMBER 26: Sara Grimké, South Carolina anti-slavery worker, born, 1792.

NOVEMBER 29: Wendell Phillips, orator of the abolition cause, born, 1811. Edmonia Lewis, a sculptor of African blood, presented medallion portrait of Wendell Phillips.

NOVEMBER 29: Louisa May Alcott, anti-slavery sympathizer, born, 1832.

NOVEMBER 30: Askia the Great claimed the throne vacated by the death of Sonni Ali, 1492.

The drawing may be transferred to manila paper, or hectograph copies may be made, thus allowing each child in the class a calendar to color.

Crayons or water-colors may be used for the coloring.

LOIS M. JONES

1858 California St., N. W.,
Washington, D. C.

Books

The books giving information on the Negro in New York are numerous, but those giving a considerable part of the story under the cover of a single volume are scarce. The data on most of the history of the Negro in New York are found only in fragmentary form. The volume which contains more about the Negro in New York than any other is James Weldon Johnson's *Black Manhattan*, but this does not go all the way. Miss M. W. Ovington undertook to present the status of the Negro in New York in 1911 in publishing her book entitled *Half a Man*. In 1912 George E. Haynes published his informing book entitled *The Negro at Work in New York City*.

Other writers have treated special aspects of the Negro in New York. In 1921 Arnett G. Lindsay contributed to *The Journal of Ne-*

gro History (Vol. VI, pages 190-199) "The Economic Condition of the Negroes of New York Prior to 1861." In 1931 Leo H. Hirsch, Jr., contributed to the same periodical (Vol. XVI, pages 382-473) "New York and the Negro from 1783 to 1865." In 1939 Dr. Charles H. Wesley contributed to the same publication (Vol. XXIV, pages 65-103) "The Negroes of New York in the Emancipation Movement." Other works, too numerous to be mentioned herein, are also helpful in studying the social, industrial and political history of this element of the population.

Color

I am the color of the Earth.
I have rested on her shoulder;
Wept tears on her bosom;
Sung songs at her heart.
I am the color of the Earth.

I am the color of the Road.
I have shaped tired feet in its
dust;

Trod on its rocks;
Stumbled up its hills;
Sped down its straight stretch.
I am the color of the Road.

I am the color of the Sun.
I have waked to his lusty call;
Dreamed in his nooning;
Toiled in his afterglow.
I am the color of the Sun.

Sun,
Earth,
And shining Road!

Brown,
Tan,
And golden glow
God-given
To the Negro!

—MAVIS B. MIXON

DISTINGUISHED NEGROES IN NEW YORK

John B. Russwurm

The Back-to-Africa Movement has not had a stauncher leader than John B. Russwurm, a graduate of Bowdoin College in 1828. He is said to be the first Negro to receive a college degree in what is known today as the United States. Francis Williams of Jamaica, however, received a degree from Cambridge in 1738.

In 1827 Russwurm founded, with the collaboration of Samuel Cornish, the first Negro newspaper, "*Freedom's Journal*." The purpose was to set forth the program of the free Negro in the North in behalf of his less-fortunate and enslaved brother in the South. At first Russwurm was opposed to colonization, but he later changed his opinion and urged Negroes to go to Africa. Russwurm was convinced that Negroes could not expect to get very far in America, which was more or less hostile to them. The abolitionist censured him and called him a turncoat, but Russwurm stuck to his position.

Speaking in behalf of the Maryland Colonization Society, he said, "We have examined carefully the different plans now in operation for our (Negro) benefit, and none, we believe, can reach the masses half so efficiently as the plan of colonization on the west coast of Africa."

Russwurm left the United States and sought in Africa the opportunity to put in practice what he believed. He was a century ahead of Marcus Garvey. Unlike Garvey, Russwurm lived for years in Africa and died there. He became the central figure in Negro education in Africa and spent the last seventeen years of his life as Governor of the Colony of Cape Palmas, or Maryland in Liberia. He died in 1851, mourned by leaders of both races.

GUICHARD PARRIS

Samuel E. Cornish

In many respects Cornish is the most distinguished journalist of the

early period. The main facts of his life are difficult to nail down. Some say he was born in Virginia, but better records show that he was born in New York City in 1793.

There is a big gap until 1821. Then we see him beginning his public career as orator, clergyman and editor. At this time Cornish set up the First Colored Presbyterian Church and later changed the name to Shiloh Presbyterian Church. In 1828 he resigned because of ill health.

Cornish was succeeded by Theodore S. Wright, who was a graduate of the Princeton Theological Seminary. Wright was, perhaps, the first Negro graduate of a Theological Seminary in the United States. He studied under the anti-Negro professor, Dr. Samuel Miller. When Wright saw the first issue of *Freedom's Journal*, he said, "It came like a streak of lightning in the darkness; a clap of thunder."

Beginning in 1827 with *Freedom's Journal*, Cornish was connected with similar publications for the next twenty years. He was perhaps the most popular Negro editor of his time. He edited *Rights for All*, a successor to *Freedom's Journal*; and *The Weekly Advocate*, which on March 4, 1837 became *The Colored American*. All of these periodicals maintained high standards for the newspaper world. They stood for full citizenship and full equality for the Negro.

Cornish also found occasion for kindred activity. He was a trustee of the New York African Free Schools. He served on the executive committee of the American Anti-Slavery Society from its beginning till 1840. In 1831 he was agent for the plan sponsored by the Tappan brothers to establish a college for Negroes at New Haven, Connecticut. The prejudiced townspeople, however, would have none of it. Nevertheless, Cornish raised some two thousand dollars toward the venture. Finally, this money and additional funds were used to assist the Institute for

Colored Youth at Philadelphia. Later this school became the Cheney Training School at Cheney, Pennsylvania. The chief fund for the establishment of this school came from a bequest of \$10,000 left by Richard Humphreys, a rich Quaker.

In advocating practical education Cornish once said that in order to elevate the Negro people it was not necessary "to make our sons classic drones and our daughters polished flirts."

The wise, old, puritanical fighter died November 6, 1858 in Williamsburgh, Kings County, New York.

L. D. REDDICK

Catherine Ferguson

Catherine Ferguson, better known as Katy Ferguson, established the first Sunday School in New York City about 1800.

Katy was a colored woman born a slave while her mother was on passage from Virginia to New York City. When Katy was eight years of age her mother was sold, and they never met again. This saddened Katy to such extent that she always sympathized with desolate children. Her mistress was very kind, and Katy was allowed to attend church services and hear the instructions of a well-known minister, Doctor John M. Mason, under whom she was converted and whose son later assisted her. A kind lady purchased Katy's freedom for \$200 when she was sixteen years old. Katy married at eighteen and had two children, but they died early, and from that time she put forth every effort to assist orphans.

At her house in Warren Street she had all the neglected children, both black and white, gather every Sunday to be instructed in religious matters. Finally Doctor Mason heard of her school and visited her one Sunday morning. He asked her what she was doing keeping school on the Sabbath. Katy thought that he did not approve of her idea. He said this must not be,

that she needed some assistance; and then he invited her to transfer her school to the basement of his church in Murray Street. Such was the beginning of the Murray Street Sabbath School. Katy not only conducted the Sunday School, but over a period of forty years she would have the neighbors—children and adults, black and white—come to her little home for prayer meeting every Friday evening and Sunday afternoon. It was well-known that wherever Katy lived the neighborhood improved. During her life she took forty-eight children, twenty of them white, from poor parents or the almshouse and brought them up or kept them until she could place them in good homes. She was a philanthropist in the truest sense of the word.

Very appropriately, the home that is a haven of rest and shelter in the hour of need for the unmarried mothers of New York has been named in her honor. The Katy Ferguson Home was founded in 1920 and is supported by private contributions.

Katy Ferguson died of cholera in New York City on the 11th of July, 1854, at the age of about seventy-five.

CATHERINE A. LATIMER

David Ruggles

So little is known of the early life of this great man that real detective work would be necessary to learn the facts. We can, however, give a few clues which we hope some of our readers may one day follow out and from them reconstruct his biography.

Clew No. 1 will be found in the New York City Directory for 1827. Here we see the following entry: "Ruggles, David. Mariner. 15 Chapel Street." 1827, you remember, is generally known as Emancipation year for New York State. For some reason the young sailor, David Ruggles, then twenty-six years old, seems to have come to New York that year. Where did he come from? To answer this we would turn to

Clew No. 2, which is in William C. Nell's *Colored Patriots of the*

American Revolution, in which he refers to Ruggles as "a son of Connecticut."

For Clew No. 3, we turn to Dr. Woodson's *Free Negro Heads of Families in 1830*. Here we find David Ruggles, a man past fifty and the head of a family of ten, living in Norwich City, Connecticut.

Now from these clues we may surmise (although we have not established them as facts) that David Ruggles was the son of David Ruggles, Senior, of Norwich, Connecticut; that, like many other Negroes of Norwich and New London, young David became a sailor. Negro sailors of that time saw much of slavery in the southern ports and most of them were active workers on the "Underground Railroad." It does not take much imagination, then, to picture David Ruggles, the sailor, establishing himself in New York City in the year of freedom 1827 for the purpose of increasing the stream of fugitives from the South.

At all events we find that in December, 1828, he is advertising his grocery store at No. 1 Cortlandt Street, in *Freedom's Journal*, and this advertisement reappears in every issue of that newspaper published.

More detective work would certainly establish David Ruggles as working in the numerous kidnap cases which appeared in the courts of New York about that time. One of these cases was that of Eliza Garnet, sister of Henry Highland Garnet, who was captured by the slave catchers but freed after court action.

By 1834 David Ruggles had left the grocery business and had a book shop on Leonard Street, where he sold abolition publications as well as the books by Negro authors that were beginning to appear.

His shop was destroyed in the anti-abolition riots that occurred that July but was immediately re-established at the same address immediately after. He must have been well known as an "Underground Agent" for his work with fugitives, for when in 1837 the report of the Vigilance Committee was published David Ruggles was

the secretary and very active director of this group.

The Vigilance Committee was in fact the organized "Underground Railroad" group of New York City. It was mostly, if not entirely, a Negro organization. The avowed purposes were to assist Negroes arriving from the South, to prevent arrest and deportation of fugitives and to prevent the abduction of Negroes by kidnappers. Ruggles was the most active member of this committee which handled some three hundred cases during its first year. One of these was the famous William Dixon Case. An even more famous fugitive was helped by Ruggles in September, 1838, when nineteen-year-old Frederick Washington Bailey was guided to him by a colored sailor. Ruggles sheltered Frederick Bailey in his own home and helped him on his way to New Bedford, Massachusetts, where he changed his name to the one now so familiar to all of us, Frederick Douglass.

In that same year, 1838, Ruggles began to publish a quarterly magazine called the *Mirror of Liberty*. Only two numbers of this are now in existence, but they are very interesting and well worth looking up. In the first one there is an account of a slave rescue made by Ruggles in the City of Brooklyn, related in vigorous language and with full value given to the humorous points of the story.

At about the same time he published what was probably his best known work, a pamphlet called, *The Extinguisher Extinguished*. This was a reply to a work by Dr. D. M. Reese in which the removal of all free Negroes from America was advocated. Mr. Ruggles' reply was keen and biting satire and is evidence that at some time in his early life he had acquired a good education.

By 1840 his strenuous activities had caused a complete physical breakdown which culminated in the total loss of his sight; but even this did not discourage his ardent spirit nor end his activity. As soon as he had become moderately improved, Ruggles moved to Northampton, Massachusetts, where he opened a

large sanitarium for the then popular water cure. This enterprise was highly successful in spite of the number of free patients treated. Among those cared for by Ruggles was William Lloyd Garrison who spent some weeks at the institution in 1848.

In 1849 when he was forty-eight years old David Ruggles had a sudden collapse and died after a very short illness. There is little doubt that his life was shortened by his ceaseless activities for the fugitives.

His work was of necessity carried on in silence and secrecy, and few know even today the name and the life of this great American.

HELEN BOARDMAN

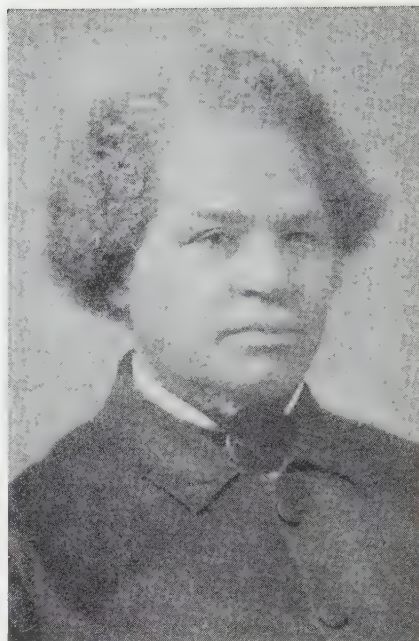
J. W. Loguen

One of the outstanding conductors of the "Underground Railroad" in New York was J. W. Loguen. During his life time it is estimated that he aided over 1,500 slaves to escape to freedom.

Jermain Wesley Loguen was born in Davidson County about 16 miles from Nashville, Tennessee, about the year 1813. His mother was a slave. His father, of the white master class, threw aside the slave girl a few years after the birth of Jermain Wesley. When hard times came, the white father sold his son and the boy's mother to an owner who treated them brutally. Young Jermain determined to be free. Thus he and two other slaves crossed the Ohio River and followed the North Star to Canada.

After remaining in Canada for a while as lumberjack and farmer, Loguen recrossed the border and settled in New York State. In his early twenties he studied at the Oneida Institute for three years. Later, he opened the first school for Negro children in Utica, New York.

In 1840 he married Caroline Storrum and in the next year settled in Syracuse. Here Loguen began to preach as well as teach. At first this town was not very friendly to the Negro. The largest churches and most influential leaders would



J. W. LOGUEN

not utter a word against the evil of slavery. Loguen, however, brought about a change. He even converted to the abolition movement the leading pastor of the town. These newly-won converts among the whites joined with the Negroes in making Syracuse one of the principal "depots" of the "Underground Railroad."

Shortly after 1848 Loguen extended his work to Troy, New York.

The cruel Fugitive Slave Act of 1850 was a threat to the safety of all runaway slaves. Some of them fled to Canada. Others remained to fight it out with the slave catchers. One of the most dramatic "rescue" cases was the one of Jerry, the runaway, who was caught in Syracuse. In two thrilling scenes Loguen and the other abolitionists showed courage in rescuing Jerry and spiriting him on to Canada.

In 1868 the Rev. Mr. Loguen was made a bishop of the A. M. E. Zion Church. He died three years later.

RUTH REDDICK

Harriet Tubman

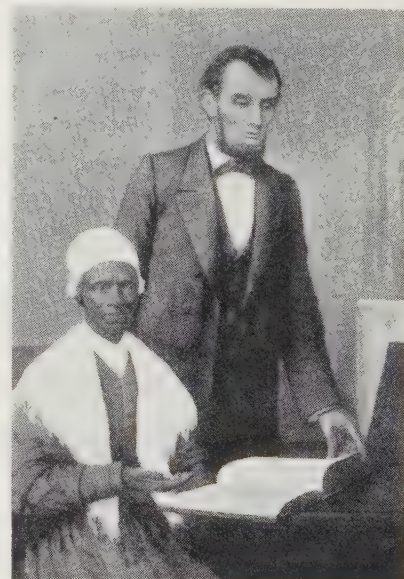
No one knows exactly when Harriet Tubman was born, but it was on the eastern shore of Maryland about 1821. Her name was then

Araminta Ross. She changed her Christian name to Harriet and assumed her married name—Tubman.

She was born of slave parents who had ten other children, all of whom, including her parents, she rescued from slavery. She was for the first twenty-five years of her life a slave. The slaves on the plantation were to be sold; she resolved not to be sold. With no knowledge of the North, she walked away one night alone.

She made nineteen trips back to the land of slavery and collected several parties of refugees—about three hundred in all, bringing them to Philadelphia and later some to Canada. Up to this time she had used her own money on these expeditions. Finally she became known to the abolitionists, and they gave her money to continue her work on the "Underground Railroad." Through her journeys back to the "Land of Egypt," as she called her old home, she got among her people the name of "Moses."

The slaveholders had suffered such losses among their slaves that they offered a large reward for the capture of Harriet Tubman. Several times she was on the point of being taken but always escaped by her quick wit. She delighted to recall the fact that on all these long perilous journeys on the "Underground Railroad" she never lost a passenger.



LINCOLN AND SOJOURNER TRUTH

One of her most venturesome journeys was when she brought her old parents North. She finally purchased a small plot of ground in Auburn, New York, for them. There she erected also a home for aged and indigent colored people. She had several interviews with Captain John Brown who had the greatest respect for "General Tubman," as he called her—"one of the best and bravest persons of this continent." Frederick Douglass wrote to her, "Excepting John Brown, I know of no one who encountered more perils and hardships to save our people."

Harriet Tubman also rendered invaluable service as nurse and spy during the Civil War.

A tablet was erected by the citizens of Auburn, New York, in 1914 in memory of Harriet Tubman who died March 10, 1913. The tablet adorns one of the public buildings, and upon it is inscribed the outline of the life story of this woman whose charity was unbounded, whose wisdom, integrity and patriotism enabled her to perform wonders in the cause of freedom.

CATHERINE A. LATIMER

Samuel Ringgold Ward

Of slave parentage, Samuel Ringgold Ward was born October 17, 1817, on the eastern shore of Maryland. Fugitives from slavery, his parents fled to New Jersey, and later they brought young Ward to New York when he was nine years old.

He attended school and prepared himself for the teaching profession. Through the financial aid of Gerrit Smith, the staunch abolitionist, Ward obtained a liberal education in the classics and theology. He studied at Oneida Institute.

After teaching school in New Town, New York, and Newark, New Jersey, Ward married a Miss Reynolds of New York in January, 1838. In 1839 he was licensed to preach by the New York Congregational Association, and in November of that year he became a traveling agent for the American, and

later for the New York Anti-Slavery Society.

In April, 1841, he was called to the pastorate of the white Congregational Church in South Butler, New York, and next to a successful pastorate at Cortlandt, New York. He resigned in 1843 and moved to Geneva, New York.

Because of tonsil troubles, he decided to study medicine. In 1851, Ward moved to Syracuse. As an active participant in the "Underground Railroad" Movement, he became involved in the celebrated "Jerry Rescue Case" and fled to Canada in October of that year.

Samuel R. Ward became one of the most popular orators of his day. He was closely associated with Frederick Douglass and often shared the same platform with him. He identified himself with the Liberty Party in 1844. He had a strong voice, a magnificent physique that stood six feet and a splendid intellectual background. He preached and lectured throughout central and western New York. After fleeing to Canada, he continued his work in behalf of the abolition of slavery.

He was sent to England, Wales and Ireland to lecture and preach. There he formed fast friendships with some of the leading statesmen in Europe including Lord Shaftsbury. Ward edited and published two newspapers during his career. He was a teacher, lawyer, physician, preacher and lecturer. However, his first love was the soul. His writings include a story of his life published in London in 1855, called *Autobiography of a Fugitive Negro*.

JAMES EGERT ALLEN

Henry Highland Garnet

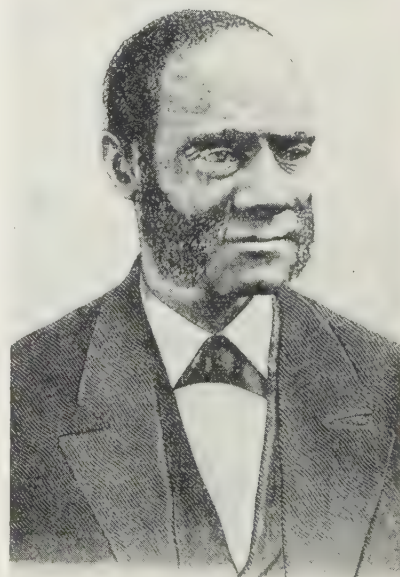
Sometimes one dramatic incident demonstrates the character of a man. So it may be said of the "Canaan affair" in the life of Henry Highland Garnet. This is how it happened: In 1835 the abolitionists of New Hampshire made the "radical" departure of opening a school to "all races and sexes." Accordingly, Garnet, Alexander



SAMUEL R. WARD

Crummell and Thomas S. Sidney embraced this opportunity.

The townspeople of Canaan were so enraged at the sight of the colored students that they hitched some 90 yoke of oxen to the school house and dragged it into the middle of a swamp. One night these prejudiced persons attacked the house in which the boys were living. Garnet answered this with a discharge from a double-barrelled shot gun. The cowardly ruffians



HENRY H. GARNET

took to their heels. This was Garnet's way—matching blow with blow. The colored students, of course, left after the school was closed.

No doubt this view of life grew out of his experience as much as from anything else. He was born a slave in Kent County, Maryland, December 23, 1815. At the age of ten the "Underground Railroad" brought him to New York City. Here Henry attended the famous Mulberry Street School. Other students were Charles L. Reason, George T. Downing, Ira Aldridge and Alexander Crummell—all became famous.

After the Canaan affair Garnet studied at Oneida Institute, where he was graduated with honor. He then turned to theology and began to preach in Troy in 1842. He taught awhile also and edited a newspaper. The abolition movement was his heart and soul. In many respects, Garnet was the most forceful and revolutionary Negro intellectual of his day.

In the convention of the free people of color in 1843 Garnet was so far in advance of his fellows, that leaders like the great Frederick Douglass felt urged to take a more moderate stand. But not Garnet. In an eloquent speech he called upon the Southern slave to revolt. He said, "Brethren, arise, arise! Strike for your lives and liberties!" This was the strongest appeal since the days of David Walker. It was the prophecy for John Brown.

In this uncompromising fashion, Garnet served for years as the pastor of the Shiloh Presbyterian Church in New York City. His speeches were regularly reported in the press.

For three years Garnet served as president of Avery College in Pittsburgh, Pennsylvania. Finally he was appointed United States Minister to the Republic of Liberia. Here he died February 13, 1882.

L. D. REDDICK

George T. Downing

At this critical period in the history of the United States, when its

leadership is waging an all-out battle to break down the undemocratic practices in the armed forces of the nation, it is very refreshing to give notice of the effective struggle of George T. Downing to secure equal justice and the fundamental rights of citizenship for Negro troops that were being called to the colors in the North in the battle against oppression and slavery. Downing was in the foreground, and also in the battle for equality of educational opportunities for Negro youth. In fact, Downing represents the best leadership of what rightly may be called the Negro Youth Movement in the United States.

At the early age of fourteen years, George T. Downing, along with Phillip Bell, Alexander Crummel, Jame McCune Smith, and Henry Highland Garnet, formed a society of boys between fourteen and sixteen years of age to discuss questions pertaining to the social and economic condition of Negro people.

Downing was born in New York City, on December 30, 1819. His father, Thomas Downing, was a successful caterer, and made for himself a good name and fortune in that city. George T. Downing was thoroughly trained in the fundamentals at the Mulberry Street School in New York City.

Downing stood for the freedom and rights of his people. When the clash of the sections came he rushed to the aid of the Union. In Massachusetts he organized several regiments of Negro soldiers and secured for them the same rights granted to white regiments. In connection with the problem of education for Negro youth, he besieged the legislature of Rhode Island for twelve years, seeking complete integration for Negro boys and girls within the school system. Through his valiant efforts, the separate school idea in the State of Rhode Island was completely abandoned in 1866.

It is curious to note the interest of Downing in the politics of his day. Downing urged the Negro voters not to put all of their eggs into one basket but strongly advised a division of the Negro vote.

It was his feeling that by so doing, the Negro community would be better off politically.

Downing died July 21, 1903.

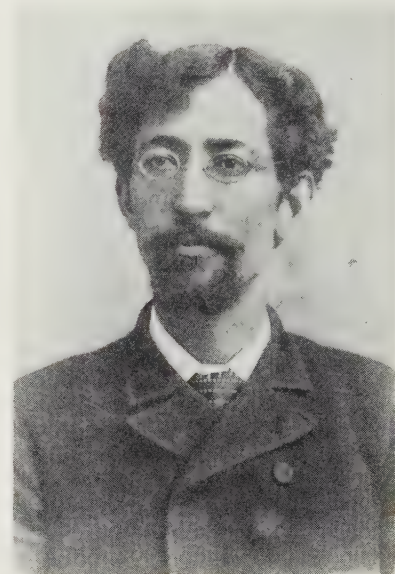
GUICHARD PARRIS

T. Thomas Fortune

One of the able, fearless and most sarcastic of New York journalists was T. Thomas Fortune. He was known to make presidents and senators tremble. Many a corrupt politician and enemy of the Negro could trace his downfall to the pen of this editor.

Timothy Thomas Fortune is another example of a Florida-born personality who made good in New York. His date of birth is October 3, 1856. His parents were slaves.

When Timothy was but a child, his family, now freed by the Civil



T. THOMAS FORTUNE

War, moved from Marianna to Jacksonville, Florida. Young Thomas attended there the Stanton School and worked in the local newspaper offices. For a while he was employed in the Jacksonville Post Office.

In 1875 he left Jacksonville to become special inspector of customs for the eastern district of Delaware. Soon he resigned this post, entered Howard University and remained there for two years of study. Thomas, now a young man, returned to Florida to teach.

But the first love of paper and print won out over the classroom. In 1879 Fortune moved to New York. For the rest of his life he was intimately connected with newspapers. He became editor of the *Rumor*, later known as the *New York Globe*. After years of success, Fortune and his partner disagreed. Thus, in November of 1884 the *Globe* died. But just one week later, Fortune took over the *New York Freeman*, which, in time, became one of the most popular Negro publications of the day. Fortune and John Peterson converted *The Freeman* into the *New York Age*, which is still being published under the editorship of the venerable Fred. R. Moore.

In addition to his work with the Negro weeklies, Fortune did some brilliant writing for *The New York Evening Sun*, one of the leading dailies. It was at his suggestion that the National League was created for the protection of Southern Negroes against mob violence.

Before his death June 2, 1928, Fortune wrote three books, *Black and White*, *The Negro in Politics* and *Dream of Life*.

RUTH REDDICK



FRED R. MOORE

Edward Austin Johnson

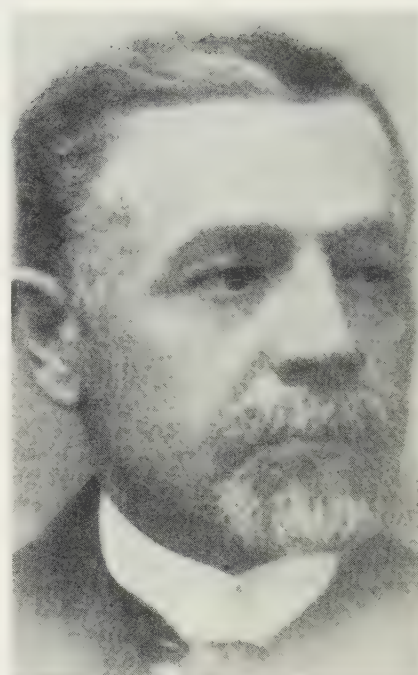
In this age of wonders such as the radio, television and the phonograph, we are becoming accustomed to so-called miracles. Yet, when one reads the news that a blind man has written a book, it makes one stop to marvel. In fact, this blind man wrote four books. Also important is the fact that the man is a Negro, and his most remarkable book is about the true history and greatness of the Negro in ancient times. The name of this man is Edward Austin Johnson.

He was born November 23, 1860 in Raleigh, North Carolina. His father's name was Columbus and his mother's Eliza. Even as every normal boy or girl he could see. After he grew up to full manhood his eyes began to fail. His parents said of him that he was unusually smart in his studies. He must have been, because at ten years of age, he entered the Washington High School.

He next studied at Shaw University, which in 1891 gave him the degree of Bachelor of Laws. After serving as a public school principal, he became dean of the law school at Shaw.

One would imagine that Edward Austin Johnson had reached the height of his ambition when he later gained his Doctor of Laws degree, but he had not. He became interested in politics back in the early 'nineties, and served as assistant in the United States District Attorney's office of the Eastern District of North Carolina. That was only the beginning of a number of political offices he held.

He finally came to New York to live and was the first Negro to hold a seat in the Assembly at Albany. That was in 1917. While there, he was as busy as a bee. He sponsored four bills which were passed. One bill in particular is of great importance to the Negro race. That is the Civil Rights Act. By this measure it is required that equal privileges be given to all persons black or white in every public place.



EDWARD A. JOHNSON

Johnson has done very many noble things, and when his eyesight failed him, he did not stop. He withdrew from his political activities and wrote a book, *Adam vs. Ape-Man and Ethiopia*. It was very popular.

RUFUS GIBSON

Hutchins Chew Bishop

Dr. Hutchins Chew Bishop was born in Baltimore, Maryland, where he received his early education. Dr. Bishop had the distinction of being the first Negro student for the ministry to gain admission to the General Theological Seminary. Following his graduation in 1881, he was ordained to the deaconate and a year later, admitted to the priesthood of the Protestant Episcopal Church.

For short terms he served as assistant minister at St. Mary's in Baltimore and at St. Mark's in Charleston, S. C. On January 1, 1886 he took charge of St. Philip's Church in New York.

At that time the congregation worshipped in an edifice located on Mulberry Street in downtown New York City. The expanding membership one year later caused the



ST. JAMES PRESBYTERIAN CHURCH

church to move north to Twenty-fifth Street. Again in 1911 Dr. Bishop's congregation had grown to the point where larger and better quarters were needed. The church then moved still northward to the present location, 214 W. 134th Street.

Under his rectorship, St. Philip's became one of the richest Negro Churches in the country. Because of a land-boom at the time of the erection of the Pennsylvania Railroad Station, property owned by the church on Thirtieth St. was sold advantageously. By 1926, the vestry's real estate holdings were valued at more than \$1,200,000.

During Dr. Bishop's rectorship, the congregation of 200 souls which he found grew to 3,300. The staff was increased to four clergy, a director of social work, a parish secretary, three sextons and one physical director.

The church program was developed to include all phases of community work. These include the well-known St. Christopher Athletic Club, which was represented at the Olympics; and the St. Philip's Home for the Aged members of his Church. Dr. Bishop was also actively identified with the 135th Street branch Y.M.C.A. He was one of its oldest members, in point of service, on its Board of Management.

After 47 years of service to his

church and community, Dr. Bishop retired April 1, 1933, and died four years later.

RUFUS GIBSON

Richard B. Harrison

Richard B. Harrison, the son of fugitive slaves who ran away to Canada, was born in Ontario, September 20, 1864.

At the age of seventeen, he left Canada for Detroit where he studied dramatic art, worked as a bell hop, and toiled at any job open to a member of his race. In 1891, he was ready to go South to do pioneer work among the Negroes, instructing them in elocution and giving public readings.

Studying as he traveled, he enlarged his repertoire for growing audiences until his readings included Shakespeare, dramatic poems, and dialect numbers. He traveled into Mexico and Canada, and for seven years was engaged as a reader by Behymers Lyceum Bureau of Los Angeles. Later he was a popular attraction of the Slayton Lyceum Bureau of Chicago.

Yet there were difficult intervals. His career in the theatre having been blocked by racial discrimination, he was forced to organize a "one-man" Shakespearean Com-



ABYSSINIAN BAPTIST CHURCH

pany and present interpretations. When this failed he had to take a job as Pullman porter on the Santa Fe Railroad. In all, he crossed the continent sixteen times and was often hungry and penniless.

In 1923, he unwittingly drew nearer his great opportunity when he became dramatic instructor of the Agricultural and Technical College of North Carolina, a Negro institution. He could then make



CRAFT CLASS AT THE ABYSSINIAN BAPTIST CHURCH

leisurely trips to New York in the winter for a season of readings in the churches and schools of Harlem. During one season he played a leading role at the La Fayette Theatre in "Pa Williams Gal," a melodrama by Frank Wilson, the Negro actor. It was a brief engagement in an unimportant play. But in the audience one day was a casting agent who saw him and, when the casting of "The Green Pastures" was begun, sent for him and gave him the opportunity of the actor's life in "Green Pastures."



W. E. B. DuBOIS

Harrison made himself famous by playing the leading role, as "De Lawd" in this play for five years. During this period the play was performed 1,657 times. Harrison did not miss a single performance. Unfortunately he had forgot to rest, and one of the most notable careers in the history of the American theatre was ended by the unexpected death of the seventy-year-old dramatic reader and teacher. He died in the Fifth Avenue Hospital, New York, on March 14, 1935.

MAE TABBANOR

Bert Williams

Although many people think of Bert Williams as a native New Yorker, actually, he was born in Nassau, British Bahama Islands. He was only two years old when he

came to New York with his parents in 1877. His real name was Egbert Austin Williams.

Bert was a very serious young fellow. He started out West to California to seek his fortune, not by digging for gold, but by studying civil engineering. However, he never reached the engineering school. On his way to the West he met a group of young men who were interested in the theatre. They toured the lumber and mining camps of California. Bert Williams was on his way to a theatrical career.

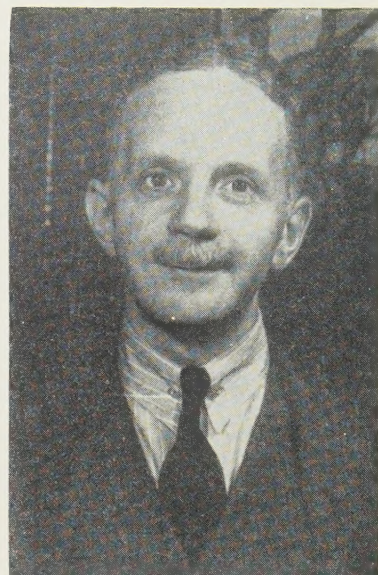
Bert Williams met George Walker. They formed a comedy team which in a short time won national recognition. They made the "cakewalk" the popular dance of the day, and spread its popularity to the shores of England.

The sudden death of George Walker left Bert Williams without a partner. He tried for awhile Ada Overton Walker, his partner's wife, in the role of her husband, but although one of the greatest stars in her own right, the plan did not work out successfully. Williams never looked for another partner. The Williams and Walker company was the strongest Negro theatrical combination that had ever been formed.

At first theatrical managers were reluctant in billing him by himself, but the high class quality of his performance soon removed all barriers. Bert Williams became one of the idols of the stage. He was the leading man in many Negro plays, and crowned his career by being a star in several Broadway productions. He was a star member of the cast of Ziegfeld Follies for 10 seasons. In this effort he overreached himself. Bert was a sick man when he went on the road with his last play his last season. In 1922 he died, not quite 47 years old.

Bert Williams goes down in history as one of America's great comedians. Booker T. Washington once said, "Bert Williams has done more to make people appreciate our race than any man living or dead, past or present."

WILLIAM HIRSCH



WALTER WHITE

Bob Cole

Bob Cole was one of the most talented and versatile Negroes ever connected with the stage. He could write a play, stage it, and play a part. Although he was not a trained musician, he was the originator of a long list of catchy songs—sung by every one during their popularity.

Bob Cole was an artist in his own right, but his fame dates back to the partnership he formed with



JESSIE R. FAUSET



EUGENE K. JONES

James Weldon and J. Rosamond Johnson. This trio was formed to produce songs and plays. Rosamond Johnson and Bob Cole gained their wide spread recognition by the vaudeville team—Cole and Johnson.

Cole and Johnson became the outstanding vaudeville entertainers singing original songs written by the Cole and Johnson brothers trio. The contribution of this team proved that colored performers were very capable of singing some of the finest music as well as the most original songs.

The Cole and Johnson team reputation was greatly enhanced by Bob Cole's soft shoe dancing. This vaudeville team entertained in theatres from the Atlantic to Pacific oceans. They were welcomed in France and England as the great American actors.

Bob Cole decided he was going to write a play with James Weldon Johnson and Rosamond Johnson. As a result there were produced two famous plays—"Shoo Fly Regiment" and "Red Moon."

Bob Cole's reputation soon earned him a very comfortable income. As a result he was one of the first Negroes to buy a home in Harlem on 136th Street.

Cole and Johnson returned to

vaudeville, playing the leading houses in America. However, their strenuous careers soon took their toll. During an engagement in New York, Bob Cole was stricken with a mental breakdown. He went to the mountains to recover. However, he drowned while trying to relax in a swim. Thus, 1913 marked the end of one of America's versatile musicians.

WILLIAM HIRSCH

James Weldon Johnson

How many times have you sung "Lift Every Voice and Sing"—sometimes called the National Anthem of the Negro? Didn't it arouse feelings of hopes to come? This song was originally written for a group of school children in preparation for a Lincoln Day Exercise. How much do you know about the man who wrote the words of this song set to music by his brother, Rosamond?

James Weldon Johnson was born in Jacksonville, Florida, June 17, 1871. His father, James Johnson, was known to have been a quiet, cautious, and honest man. He was self-educated. Educational opportunities were few in his day. To make up for this he did a great deal of reading and collected quite a library. The senior Johnson seemed to have passed on this love for reading to his son. Before James Weldon Johnson was ten years old he had read every book in his father's library which included Dickens as well as books on Greek history. Father and son were great pals.

His mother was educated and possessed a fine singing voice. She was the first Negro school teacher in Florida. She was nicknamed "Queen" because of her close resemblance to Queen Victoria of England.

Let us follow James Weldon Johnson through the years of his varied career. He attended high school and later attended Atlanta University. He led a well-rounded life. He was a good student and a good athlete. He was the first Ne-

gro to pitch a "curved ball." Later he studied law and was admitted to the bar in 1897. In 1901 he went to New York where he and his brother wrote songs for five years.

In 1906 he was appointed U. S. Consul to Nicaragua. This appointment made him the first Negro to serve in that capacity.

Later he became contributing editor of *The New York Age*, a Negro newspaper. While serving as editor he achieved a reputation as a writer and defender of Negro rights. He served thus for ten years.

His next position was field secretary of the National Association for the Advancement of Colored People, that nation-wide organization composed of both white and colored people. The chief aim of this organization is to fight for the rights of Negroes.

In 1920 Johnson was sent to the island of Haiti to investigate conditions. There had been many reports of the brutal treatment of the Haitians by the United States Marines.

In 1922 Johnson's *The Book of American Negro Poetry* appeared and proved to the world that Negro poetry could compare with the finest poetry written.



JAMES W. JOHNSON

In 1927 appeared his *God's Trombones*, a group of seven sermons, the most popular of which is the "Creation." These sermons he had heard intoned by Southern Negro ministers.

Some of his other publications are: *First Volume of Spirituals*, *Second Volume of Spirituals*, *Autobiography of An Ex-Colored Man*, and *Black Manhattan*. This last mentioned book tells the history of the Negro in New York City over a period of three hundred years; *Along This Way*, an autobiography, recorded this distinguished man's journey through life.

From 1934 to 1938 James Weldon Johnson was visiting Professor of Creative Literature at New York University. He was also Adam K. Spence professor of Creative Literature at Fisk University.

On July 8, 1934 he met an untimely death in an automobile accident in Maine at the age of sixty-seven.

He is gone. One of the many guiding thoughts he left was: "Do not trust to luck, but be, in every way as fully prepared as possible to measure up to the 'lucky breaks' when they come."

ESTELLE GILLMAN

Freedom and Education in New York

(Continued from page 27)

About nineteen years later, 1853, the schools of the Public School Society with which the African Free Schools combined, were in turn transferred to the Board of Education. The authorities gave many reasons for their action. One was that the colored children did not attend regularly, because they had a long way to travel.

The next great step was in 1873 when a State law was passed to prohibit schools from barring pupils on account of race. It gave Negro children the right to attend any school. However, no provision was made for Negro teachers who had been teaching in schools for colored.

The enemies of the Negro looked forward to the discharge of these teachers. To seal their doom completely an amendment to the by-laws was proposed which would abolish altogether these separate schools.

The Negro teachers, however, were not asleep. Before this amendment became effective on September 1, 1884, they succeeded in securing passage of an act which incorporated all the schools and all of the teachers into the public school system of the city. Thus the day was saved.

RUFUS GIBSON

Questions on the October Issue

1. What has been the central theme of *The Negro History Bulletin* since its beginning, that is, what was the theme in 1937, in 1938, in 1939, in 1940, and what will the emphasis be this year?
2. Make a brief statement concerning the contributions made by the following peoples to civilization and culture:
The Chinese
The Indians
The people of Mesopotamia
The people of Phoenecia
The Greeks
The Romans
The Africans
3. Indicate some of the laws that are found on the statute books of the

New England Region. What is the effect of these laws today on the attitudes of the majority groups as well as the Negro himself?

4. State in one sentence the important achievement of each of the following persons: Archibald H. Grimké, W. N. DeBerry, Maria Louise Baldwin, George Lewis Ruffin, Edwin M. Bannister, Lewis Hayden, Charles Lenox Remond, Thomas Paul, Lemuel Haynes, Phillis Wheatley, J. H. Lewis, Sergeant Carney, Frederick Douglass, William Lloyd Garrison, Theodore Parker, Edmonia Lewis, William C. Nell, Amos Gerry Beman, J. W. C. Pennington, David Walker, Paul Cuffee, Crispus Attucks, David Ruggles, William Wells Brown, John S. Rock, Angelina Grimké, Leonard A. Grimes, Jan E. Matzeliger, William L. Reed.
5. New Englanders traded in slaves from the earliest times, but not many slaves were kept in that section. How do you explain this development?
6. What was the difference between the white indentured servants and the Negroes who were held during the seventeenth century?
7. What is freedom? Is freedom the same as liberty? What proportion of people were free during the most ancient times?
8. What did the early settlers of New England do to make a living? Could not they have fared just as well in Europe, had they remained there?
9. What is a colony? To whom does it belong? Often the settlements in America were referred to by the Europeans as plantations. Why?
10. Mention some of the occupations followed by Negroes who became free in this country before the American Revolution. Do they follow all of such occupations today?

Book of the Month

America, by David Cushman Coyle (National Home Library Association, Washington, D. C.) is an interesting book which even children may understand. The book deals with the question as to what we have to do with the present world war. The author takes the side of the present Federal Administration and makes a good case for its position. Many will not agree with his point of view, but it is one that must be understood before we can think clearly on international affairs and our present foreign policy. There has been too much sharp criticism by those of both sides who have the attitude of knowing it all. What the public needs is a thorough justification of both sides as the respective defenders understand the situation. In simplified form in this booklet of 91 pages the author has done his task very well.

He discusses what we are up against,

what Nazism is, what we are trying to do, and why we should help England. He explains also defeatism, propaganda, liberty, and democracy. He contends that all of us are equally American. All of us are immigrants. Even the Indians came from Siberia ten or twenty thousand years ago. Of British origin we have 40 millions, of Germanic origin 16 millions, of Negro origin 12 millions, of Irish origin 10 millions, and 5 millions of each of the following: Italian, Scandinavian, Slavic, Pole, and Jewish. The Negro is mentioned, but the author is silent on the matter of the exclusion of this race from democracy. The author should have qualified his ideal picture of American democracy, or, better still, should have conceded that we have no democracy in the United States. We are frustrated in such attempts by our race hate and caste of color. Nevertheless, the book is worth reading.

Test for the Proper Celebration of Negro History Week, Which Begins February 8

DO you know the meaning of history? What does the word signify? Have you ever studied history of any kind? It is a fatal error to think that one can pick up history at random from general reading. In order to understand the past one should have the guidance of a broadened and sympathetic mind—one able to see the other fellow's point of view and weigh it for whatever it may be worth.

History is not to be put on the level of average reading. Of course, there are books labelled as history when they are neither history nor anything else of worth. So many books are written by those who have an axe to grind, a position to combat, or a measure to support. Although it is true that nothing written can have value without some purpose, real history must at least be devoid of selfishness and bias.

The historian must sit like a just judge, and after watching the great panorama of the past brought before him he must record his impressions as the true picture to present to others whose training and experience prevent them from seeing and understanding as he can. He is the servant of humanity.

The responsibility of the historian is a great one indeed. When recognized as an authority he develops a large following among the thousands who read what he produces. To lead them away from truth into error is an unpardonable sin for which humanity must eventually suffer. No one should be more careful than the historian about what he says and does. Unfortunately there are many evil minded people who are seeking to pervert the truth, and whenever they find some recognized authority agreeing with them they feel emboldened to turn from the light into the darkness of falsehood.

There are, moreover, persons who have little or no appreciation of history, although well informed on other matters, and such unfortunates may be so misdirected as to do as much harm as those who are evil minded. The wrong impression is easily made, and, if given time to become permanently fixed, it cannot be removed without great labor. It may be-

come ineffaceable. How carefully, then, must the historian measure his words and give his judgments!

What do you know about the history of the Negroes of the United States? Do you know from what part of Africa their forbears came? Have you any idea as to how they lived there? Do you know the Negroes of your community? Are they natives or newcoming migrants? If so from what parts did they come and what was their status in those places from which they departed? Few persons of either race concern themselves about these questions and go their way indifferent as to the past or present of people whom they meet with daily and by whom their own ease and comfort may be determined.

To proceed in this fashion is to live in a fool's paradise. Soon everybody in the community may be affected by some social maladjustment which may cause much trouble when proper knowledge of the situation at hand could have avoided any such inconvenience. Every one is his neighbor's keeper, and he must so function in the social order whether he will or not. If he neglects his weaker neighbor until he stumbles and brings calamity upon all in the community, being one's neighbor's keeper may prove to be very expensive.

Have you ever read a history of the Negro? Not a book on the race problem or one setting forth the awful plight in which the Negro finds himself. There is nothing new in such books. Have you ever read a definitive work presenting the African origin of the American Negro, his cultural background, the causes of his enslavement, the forces which finally made him free, his struggles since emancipation, the scientific evaluation of his achievements and his present status? Do you know the turning points in world history and the political, social, economic, and industrial revolutions through which the universe has passed and how they have affected the Negro? If one has no clear conception of these things he should not be teaching, editing a newspaper, preaching to a congregation, or practicing any other profession.